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IBERIAN AND BELGIAN INFLUENCE
AND EPOCHS IN BRITAIN

By HYDE CLARKE, F.R.Hist.Soc.

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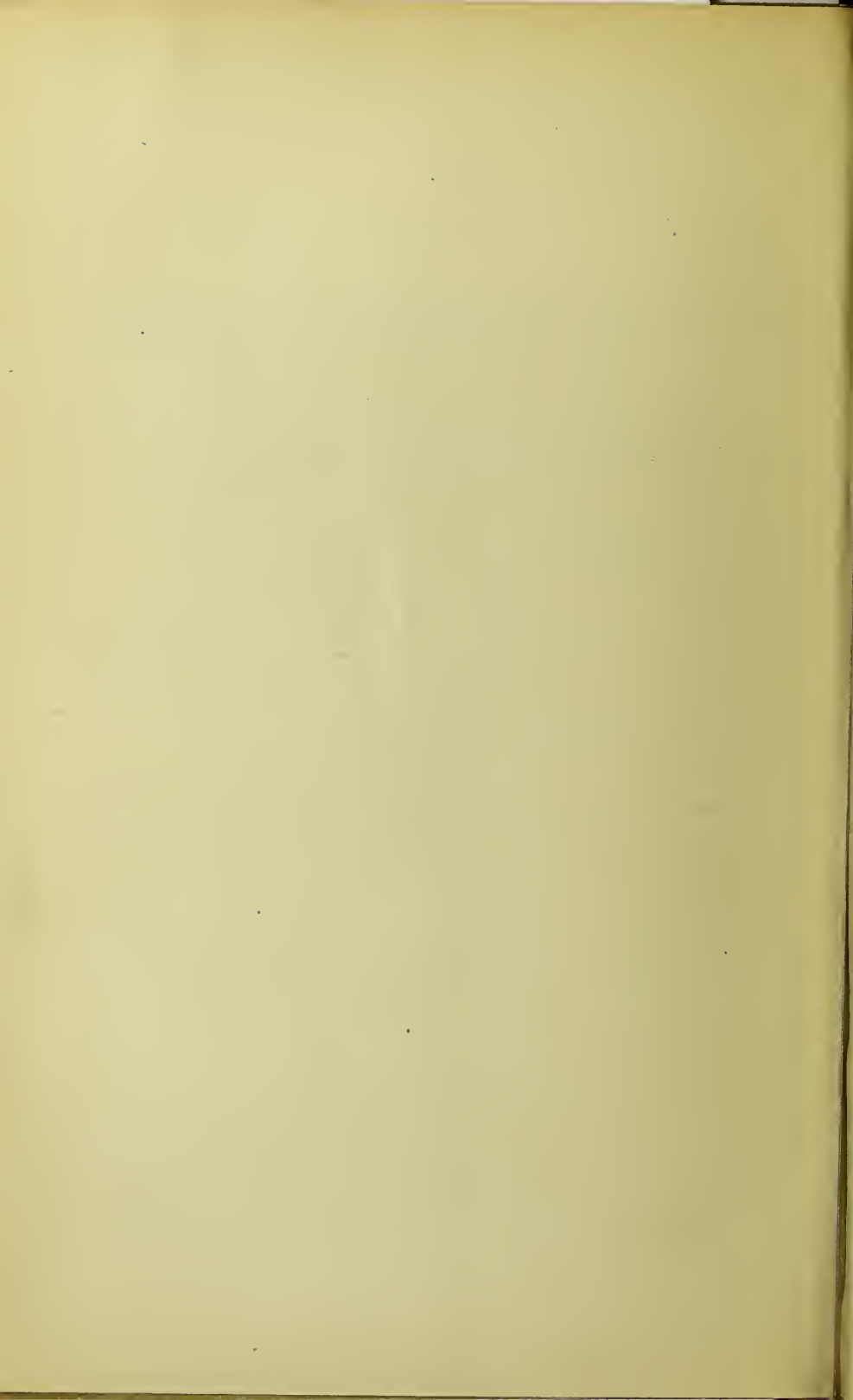
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THE portion of the history of Britain now to be dealt with has hitherto been regarded as rather belonging to ethnology than to history, as prehistoric. It has consequently been supplied from barrows, from skulls, and from pottery, and has been largely matter of speculation and conjecture, supplied according to the fancy or prepossessions of each individual author. The greater part of what has been written turns upon Stonehenge and on supposed Druidical practices.

Dr. Freeman has passed over it in the 'Historical Geography of Europe,' and Mr. Grant Allen, in his 'Anglo-Saxon Britain,' makes only a casual reference. By ethnologists the era after the cave men is vaguely assigned to Fins or Basques, who are more or less ardently supported by their champions as claimants to occupation in these islands.

It will be more to the purpose of the paper to avoid cranio-logical and archæological evidence, and to adduce other evidence which may enable us to define and apply such materials. It is now becoming apparent that the measurements of skulls hitherto adopted—broad divisions into brachycephalic and dolichocephalic, short-headed and long-headed—are by no means sufficient to determine the relations of the populations. There is besides this important deficiency, that those races inhabiting Britain which practised cremation have furnished no such vestiges. It is possible that from the newer departure of Professor Flower and others more satisfactory data may be obtained, for these may have reference to the insertions and form of the soft parts, which, philosophically regarded, are as valuable for determination and classification as the bones and skulls.

In the meanwhile the investigation may be advanced by the researches here adopted, and a harmony of results be obtained. Not only for the history of these islands is it of importance, but likewise for the history of our race.

Besides other essays, already in 1871 I had dealt with this subject in a paper on the 'Name Britannia and its Relationship to Prehistoric Populations,' read before the Society of Antiquaries.¹

At that time the centre of migration was by me considered to be in High Asia, in conformity with the general opinion of scholars, but such a centre, from subsequent examination, does not seem so suitable as that of the white race in High Africa. To this ethnological, linguistic, and historical facts appear to point. However, I laid down a conformity in the foundations of civilisation, and assigned for it a common origin in hither and further India, in Media, Persia, Mesopotamia, the Holy Land, and Asia.

They poured into Europe, founding states and cities, holding the lands and islands of the south and west. These are the people who must have worked gold and tin here before the Phœnicians had appeared on the scene of history, and who from 3,500 to 4,500 ago occupied all the regions of the east and west. This, therefore, was a population which occupied these islands and planted towns with the Iberians and Ligurians, long before the Celts and the Belgians. It is, therefore, to this population, assisted by the light of the comparative history of Europe and Asia, we shall be able to assign many monuments and many remains found on our soil. It is a new chapter in our history deserving of study, one of megalithic structures, but one likewise of gold ornaments and works of bronze.²

In speaking for this occasion of an Iberian epoch in

¹ *Proceedings of the Society of Antiquaries*, 2nd series, vol. v. p. 181 (June 8, 1871). See also a paper of mine on the *Propagation of Mining and Metallurgy*, read before the Ethnological Society, April 9, 1867, in which the migrations of the Iberians are dealt with. Another paper of mine in the *Ethnological Journal* on the 'Proto-Ethnic Condition of Asia Minor' contains a mass of matter illustrating the common relations of these Mediterranean populations. There is also a paper, read March 7, 1865, on the *Inhabitants of Asia Minor previous to the Time of the Greeks*. I had already established the community of the town names of Asia with those of Greece, Italy, and Spain.

² See paper of *Society of Antiquaries*, p. 185, also my paper on *Hibernia* at British Association at Belfast and Dublin.

Britain, it must not be understood that it was one uniform course of events, under the conduct of one nation, but that there were many wars, migrations, and mutations in the condition of the populations.

One question that comes before us at the beginning is as to the names of these islands, Britannia and Hibernia, and what they are. We know well that all kinds of meanings have been found for them—Hebrew, Phœnician, Celtic, and others. These are provided according to preconceived notions, of which a favourite is the Island of Tin.

The first thing is to find the class to which they belong. It is true we have many words in A, Lia, Nia, as Gallia, Italia, Hispania.

We can, however, find a definite form for Britannia in Sardinia, if we deal with the B and the S as prefixes.

I have before dealt with this investigation in a paper to be found in the 'Proceedings of the Society of Antiquaries,' 2nd series, vol. v. p. 181 (June 8, 1871).

In that paper it was shown that in the river names we have the B prefixed in Bradanus, Prytanis; S in Saturnus, Sarabis, Siberis, Sybaris; and examples are given of other prefixes, as T and M.

So also by comparison of names of lands, islands, rivers, and towns it appeared that Britannia and Hibernia conformed to the general class of all these names, given on one system at the epoch of early occupation, by whatever race then dominated.

Although I separated the prefixes, and brought Britannia and Sardinia to one form or standard, I considered the root to be RDN, and there is a distinct group of river names in RDN, as—

Rhodanus, Gaul	{ Dyardenus, India
Rotanus, Corsica	{ Kartenus, Macedonia
Eridanus, Italy	Bradanus, Italy
Artanes, Bithynia	Prytanis, Asia Minor
Jardanus, Crete	Vartanus, Sarmatia
Jardenus, Greece	Barentinus, Italy
Jordanus, Syria	Orontes, Syria

The conclusion was partly erroneous, though, from causes not then known to me and now needless to explain, it was evident that the same roots were used for various purposes with different meanings.

At a later period, during my investigations for Khita decipherment, the word Nia came out a distinctive word for country, land. This we find in Britannia, Hibernia, Sardinia, Hispania, Lusitania, Aquitania, Mauritania, Tyrrhenia, Lucania, Sikania, Makedonia, Lakonia, Messenia, Acarnania, Carmania, Armenia, Germania, Paionia, Albania, Babylonia, Hyrcania.¹

By the separation of the Nia and of the particles B and (S, we obtain for the root of Britannia RDCT), and for Hibernia BR.

This reduction enables us to compare the names specially with those of islands.

Among such are—

Britannia	Brattia
Sardinia	Sardona
Rhodus	
Aradus	Maratha
Kreta	

Reversing the letters from RD to DR, there are—

Cytherea	Hydrea
Thera	Carthea (Iulis)
Andros	

Converting the R to L, there are—

Delos	Æthalia (Elba)
Telos	Petalia
Mytilene (Lesbos)	Thule
Melita (2)	

Some of these islands are of great size, as Britannia, Sardinia, and Kreta, but many very small. They still bear names like those of old.

¹ So also Ria, Lia.

Taking Hibernia, we find—

Hibernia	Phaura
Paros	Pharus
Lipara	Ephyra
Imbros	Hippuris
Kuprus (Cyprus)	Aperopia
Proni	Peparethus
Pylora	
Tipareus	Sapirene (Red Sea)
Cephalenia	Caprea
Karpathos	

If we interchange the initials of some of the islands we shall more fully see the relationship :—

Britannia	Hibernia
Kritannia	Kibernia
Krita	Kiber
Kreta	Kupr
	Kapr (Caprea)
Sardinia	Sapirene
Saritannia	Sabernia
Aradus	Aperopia
Aritannia	Abernia
Aritus	

A point which is merely incidental and not without interest is Thule, which has been thought to mean Britain. Thule, it will be seen, is a distinct Iberian name, and neither Phœnician nor Greek. It is of the same class as Delos, Telos, and Æthalia, congeners.

It cannot be regarded as Britain, and being the name of a single island, it is not applicable to the Orkneys or Shetlands, unless to one of the group. Looking at the epithet 'ultima Thule,' the opinion which assigns it to Iceland is to be favoured, for the Iberian navigators, who undoubtedly crossed the Atlantic Ocean to America, and who must have visited Australia,¹ were well able to reach Iceland.

As to the possible meanings of the words Rita, Ardi in

¹ See *Legend of the Four Worlds*, referred to in the *Prehistoric Comp. Philol. and Mythology*.

connection with islands, there is a gloss to be obtained from the coins of the islands and of towns of equivalent form.

On these coins we find the sun (Apollo), moon (Diana), vase, fish, ship, owl.

Thus for sun Rhodos, Delos, Mytilene; and that this is a regular form for sun is witnessed by the coins of Rhodia, Marathus, Adranus, Rotomagus, Tarsus, Turones, Tauromenium, Patara, Telemissus, Atella, Entella, Tantalia, Podalia, Petelia, Pautalia, Thelpusa, Teronium, Apta, Atarnea, Miletus, Tlos, Tyrissa, Thyrrium.¹

The moon we have in Cytherea, Berytus, Tarentum, Tauromenium, Thyateira, Eretria.

The ship is found on coins of Rhodus, Aradus, Thera, Carteia, Berytus, Tyrus, Miletus, Lyttus.

The vase is found at Andros, Cardia, Thera, Astyra, Anthedon, Abdera.

The fish appears on coins of Thera, Tyrus, Thyateira, Abdera, Thurium.

For the form in BR for Hibernia we have also on the coins sun, moon, vase, fish, ship. A very copious table will be found of the forms in BL on coins at p. 146 of the paper already quoted.

The sun is represented at Cephallenia, Balbura, Ambracia, Pylus, Pelius, Pella, Abella, Aballo.

The moon is on coins of Sybaris, Apollonia (2), Illipula, Polyrhænum, Pylos, Pale.

The vase is found at Paros, Parium, Phera.

The ship is shown on coins of Libora, Barium.

The fish is represented on those of Pale, Phalanna, Pylos, Illipula, Populonia.

These, like the two other forms, have on the coins the sun, moon, vase, ship, and these are found on coins of towns of the like name, as Kissa, Kios, Kassope, Segovia, Axus, Phokis, Oketia.

¹ See my paper in the last volume of the *Transactions of the Royal Historical Society* for 1881, p. 134, on 'The Early History of the Mediterranean Populations, &c., in their Migrations and Settlements,' illustrated from autonomous coins, gems, inscriptions, &c.

Applying these three forms alone of island names, we may make the following pairs :—

Britannia	and	Hibernia
Brattia	„	Pharus (Hadriatic)
Hydrea	„	Tipareus
Kreta	„	{ Kuprus
		{ Gaulos
Sardo, Sardinia	„	{ Corsika
		{ Cyrnus
(Italia ?)	„	{ Sikania or
		{ Sikulia
Kutherea	„	Ægilia ?
Thera	„	{ Askania
		{ Hippuris
(Lemnos)	„	Imbros
(Same)	„	Zakynthus
Andros	„	Keos, Kea
Mytilene	„	Khios
Rhodos	„	{ Kos
		{ Karpathos
Karpathos	„	Kasos
Kakandros	„	Pylora (Persian Gulf)
Melita	„	Gaulos
Melita (Hadriatic)	„	Keladussa
Telos	„	Kalkhia

Before going further we may look at Britannia and Hibernia in their double relation as a pair of islands. In many parts of the world islands have a relation of name. In Japan they are he and she, O— and Mi—.

If we pair Britannia and Hibernia, we can pair Kreta and Kuprus, Brattia and Pharus, Hydrea and Tipareus. These two types do not, however, supply the whole of the island names ; a large series is supplied by KS, SK, and if we use this type it will give us some more pairs.

As an island word we find it in—

Sikania	Sikulia
Corsika	Zakynthus (Zante)

Sikinos	Skuros
Sikania (Askania)	Kossura
Kos	Khios
Keos, Kea	Kasos
Ikos	Skuros
Naxos	Paxos

In the Hadriatic Sea were three islands named Brattia Sardona, Pharus, Melita, and Keladussa.

Some may think that inasmuch as the words are not identical they are not related, but of the relationship of the names of the islands Kos, Keos, Khios, Kasos, Ikos there can be no doubt. The reason the words vary is undoubtedly for differentiation or distinctness. If the great pairs of islands were to be remembered, Britannia, Kreta, and Sardinja, while affording a general key, are sufficiently distinguished. The phenomena are those that we find as laws of language in languages, dead or living, which can be defined as belonging to the prehistoric epoch.

The meaning of the words can very well be made out; it refers to the roundness or circular form, or self-contained round or enclosure, which marks an island. This is the reason for which names of allied meaning are represented on the coins, as sun, moon, vase, or pot, which are round, as was the ship in its primitive shape. The fish was regarded as round, and other animals found on island coins are the crab and tortoise.

Island is the same idea or root as mountain, and hence the names for islands and for mountains are the same. As rivers flow from mountains so are they of the same nomenclature differentiated. Thus my first suggestion of the relation of the names of Britannia and Hibernia was so far accurate; but island is not derived from river, but from mountain, and river from mountain.

This applies not merely to the forms to which Britannia and Hibernia belong, but to mountains, islands, and rivers generally.

For the forms of Britannia and Hibernia a few examples are given.

<i>Mountains.</i>	<i>Islands.</i>	<i>Rivers.</i>
BRITANNIA		
Krithis	Kreta	Krithis
Kratos	<i>Britannia</i>	Bradanus
Rhodope	Rhodos	Rhodanus
Taurus	Thera	Durius
Athar	Andros	Atur
Adoreus		Duria
Kithairon	Kuthera	
Kutoros	Delos	
Petilini	Petilia	Delas
Atlas	Æthalia	
HIBERNIA		
Hebron	<i>Hibernia</i>	Hebrus
Abarim	Hipparis	Hippuris
Atabyrius	Paros	Iberus, Doberus
Kubele, Ebal	Kupros	Khaberis
Pelion, Abyla	Kephallenia	Belus
Sipulos	Pylora	Cerbalus
Olympos	Lemnos	Alabus

Into such a classification the names of Mona, Ebudes, Epidia enter.

It is possible that Britannia bore the double name of Albion, for to compare with Albion and Hibernia we have the opposite mountains of Calpe and Abyla.

Caledonia is by its termination shown to be an Iberian name.

According to the formula which I have named after Mr. Alfred Russell Wallace,¹ the round forms are represented by a labial, the teeth by a dental, and the nose by a nasal island as a sound is represented by a labial; but there are interferences by the introduction of another idea. Thus hill is a dental in sound and character, Δ, and where the idea of hill is attached to an island we may expect a dental which may account for the D in DR. In BR we have a labial.

A cone, a mountain and an island are both labial for the base and dental for the elevation.

¹ See his paper and mine in *Nature*, 1881.

River names are largely differentiated by the letter N, which appears to express the idea of running, flowing.

On the same basis we find the like roots in town names, having reference to circular or other enclosures. In characters sun and moon are round (Chinese Shwopen, for example), as are pot or vase, and field, garden, or enclosure.

The emblems or symbols on the coins result from the original denomination of the island, and Apollo had no original connection with Delos or Rhodos. These are simply rebuses of the island name in several languages of the occupying tribes, as explained by me in the paper on Coins.

The whole of the words can be identified in what are termed Turanian languages. Using the term Iberian as a convenient one for this Turanian epoch, we arrive at the conclusion that these Iberian words mean island.

Britannia and Hibernia mean severally Island-Country, and are in relation as pairs.

These names are Iberian, and show that the islands were known to the Iberian navigators, and were by them transmitted to the Greeks and Romans.

The Iberians must have thoroughly examined Britannia and Hibernia by land or by sea, to have known they were islands and large countries. Most probably their knowledge was obtained by navigation.

These facts amount to no more than this, but we must carry the investigation further to ascertain whether there was an Iberian occupation and a population of Iberians.

The river names are sufficiently illustrated by a variety of examples on the ancient map. There it will be seen that while many smaller streams are certainly or possibly Celtic, the larger rivers are of Iberian name: Tamesis, Sabrina, Senanus, are common forms.

For the town names of Britain my paper of 1881 on the Autonomous Coins, already often quoted, must be referred to. It is not necessary to examine all, but to compare some.¹ Thus—

¹ *Transactions of the Royal Historical Society*, p. 182.

Verulamium=Pheræ, Perrhæbium, Phareedon, Epeirus.

Camulo-dunum=Camarina.

Eboracum (York)=Ebuovices, Ephyra, Eburones, Cibyra.

Camboritum (near Cambridge)=Cambolectri, Camarina, Cambrium, Campania, Compulteria.

Mancunium¹ (Manchester)=Mankhane, Manganur, Mekonah, Mukenai, Akmone, Makunia, Migonion, Magnesia (2).

Londinum=Aluntium, Leontini.

Lindum (Lincoln)=Lindus, Alinda.

Unfortunately we have small evidence from coins in Britain, but they are supported by the evidence of comparative philology. Mr. John Evans, who has distinguished himself so much in many branches of science, has given great attention to the description and elucidation of British coins, on which his works and his paper in the 'Journal of the Numismatic Society' give the best information. It is from his materials that I have obtained valuable details for these researches.

One very curious discovery of Mr. Evans, determined with his customary acuteness, is the imitation of Macedonian coins of a well-known Philippus type in Britain. This appears to me to bear a different and further significance from that attached to it by Mr. Evans.

Macedonia is remote from Britain, but then Macedonia was distinctly, as the evidence given by me from the autonomous coins shows, an Iberian or Turanian country, as were Thessaly and Thrace. The Celtic invasion sundered the Iberians in Britain from the Iberians in Spain, while those in Italy had disappeared under Roman influence. There was, however, another route left open, that which, originally passing by the Tauric Chersonese to the amber countries on the East Sea, could have been maintained by the route of the Elbe, if the Germani were favourable. This would have passed from Britain through Belgium.

The English show many traces of the influences wrought by this channel of intercourse, which afterwards shifted again

¹ A writer in the *St. James's Gazette* on 'Manchester,' May 11, 1882, prefers a reading of the *Ilin.* of Antoninus, Mamucium, which does not so well conform.

to the eastward and became the means of communication with Byzantium. The Ugro-Altaic races in their affinities of speech and mythology were connected with the other Turanians, and we have yet to trace out these relationships and their effects on the Slav migrations and the foundation as well of the Russian Empire by the Warings and English as of the many kingdoms of the East. The relations of the English in Russia as stated by Nestor in his 'Chronicle' place them in close alliance with the Turks.

The observations of Professor John Rhÿs on the evidence as to a god Nodan or Nodeus in Roman inscriptions and in Irish legends (Nuadha) are to be accepted as one testimony of the survival of an Iberian god, though Professor Rhÿs himself does not now give such an interpretation.¹

Professor Rhÿs as already quoted and in a letter to me was distinctly of opinion that this name was not Celtic and belonged to the preceding inhabitants. In a subsequent letter he appears to have modified his opinion, but mine, founded on the linguistic evidence, remains unaltered.

Whenever the legends of Druidism come to be carefully examined, they will be found not to be related to Aryan mythology, nor to Semitic, but to Turanian.

With regard to the tribal names in Britannia and Hibernia, a detailed examination has not been gone into, but the following answer to the test of corresponding to prehistoric names for man and may be generally regarded as Iberian (B. Belgæ):—

Cassi	Coritani
Cauci (Hib.)	Coriondi (Hib.)
Cangi	Cerones
Iceni	Careni
Ceni (magni)	Carnonacea
Cantii	Cornabii
Damnii (& Hib.)	Dobuni (Hib.)
Cadeni (& Hib.)	Silures
B. Duro (triges)	Segontiaci
B. Menapii (Hib.)	

¹ *The Turanian Epoch of the Romans*, by Hyde Clarke, p. 219, quoting J. Rhÿs, review in *Nature*, July 24, 1879, of Lydney Park 'Inscriptions.'

It will be noticed that out of nine tribes enumerated by Ptolemy in Hibernia, in his second book, no less than six answer to the test.

As the Damnii in Caledonia and Hibernia come under the class of tribe names, this may explain the meaning of Damnonium or Dumnonium, which may have been properly Damno-nia, as in Nennius.

It must not be considered that in naming Iberians it is meant that race alone settled in these islands. Under the term of an Iberian epoch must be contemplated various migrations and invasions, and that the tribes so engaged were of more than one type. As the political power of a confederation decayed, so would other tribes rise in its place, or adventurers from abroad be invited.

Thus as well in human remains as in works of art we must expect to find varieties and successions. It is possible that in both islands many of the lower races preceding the Iberian occupation lingered for centuries, and that the descendants of some are still to be found in Ireland.

The Iberians were nowhere uniform, because they were engrafted on or mixed with the natives of the countries of which they took possession. Of one class of Iberians the Belgæ are an example.

The Belgæ play, indeed, a large part in the history of Britain, being referred to by Julius Cæsar.

The ethnological class of the Belgæ has been long matter of serious debate, assigned to Celts or Germans, much as the disposition of the authors suggested.

In a former memoir read this session I approached the examination by other evidence. It appeared to me desirable to try what was the real meaning of the tribal names in Belgium. By a very simple test applied to them, which is elsewhere described in these pages, they gave testimony of Iberian connection, for they answered to the term of 'man.'

This of itself would only show that the names of the tribes were originally Iberian, but would show little more; and a tribe may in the course of time become completely

changed in its ethnological character by intermarriage and the replacement of its constituents. The names of many Germanic tribes, as here illustrated, are Iberian. It was, however, possible to obtain later and positive evidence of Iberian occupation. A tribe may be migratory, but a city is fixed to the soil. As illustrated in the paper on Coins, the names of Belgic towns show distinctly that they are Iberian, that the towns were of Iberian origin, and consequently that Iberians had been settled in the country.

That Iberians had settled in Belgium and held power there must consequently be taken as an accepted fact, and the Belgian intercourse with Britain recorded by Cæsar is to be accounted for by their being Iberians and by their allies being seated in Britain.

The facts narrated by Cæsar enable us to understand the situation. The Celts in their invasion of Gallia, had disturbed the Belgæ. We may conceive this invasion rather to have been by the southern than by the northern districts of Gallia, because while we find Aquitania serving as a partial boundary in southern Gallia, the Belgæ in the north had not yet been wholly conquered at the time of the Roman campaigns. The Celts had invaded Hispania, and it is possible this attempt and the invasion of Britain diverted their main force from the conquest of the Belgæ.

Before the Celts could complete their conquest the Germani had appeared in Belgium, and when encountered by Cæsar the tribes were divided as allies between the Celts and the Germani.

The account given by Cæsar of the Germanic Belgæ, as they may be termed, has been applied to signify they were solely Germans. Karl Blind, among others, has in particular examined with ability this subject, as he has so many of Germanic history, and he draws the conclusion that the Belgæ in Britain and Hibernia were Germans, and that consequently before the Roman campaigns and conquests there was a large Germanic population in each island.

This doctrine is made to accord with a continuous Germanic

population in Britain before the arrival of the Anglo-Saxons ; but even for Britain the local circumstances will not fit, nor will history back up the conclusions.

If we accept this doctrine for Hibernia we must believe that two thousand years ago Germani had settled in force, particularly in the south. It is hard to believe, if such were the case, that they had succumbed to the Celts, and, on the other hand, that if they were in numbers they were not able when the Danes arrived to conquer the Celts. We know, however, that, notwithstanding the Danish settlements, Munster was at the time of the English invasion a distinctly Celtic country.

However adverse the conclusions now proposed by me may appear to be to the text of Cæsar, it is much more difficult to make that text consistent with itself. We have, it is true, the statements of 'an eye-witness ; but those statements must be made to accord with the remaining historical facts, nor need we attribute too much to Cæsar as an ethnologist or a linguist.

He divides Gaul into three parts and three chief bodies of men, Aquitania, Gaul, and Belgium. We gain nothing in comprehension of his text to suppose he means Germani by Belgæ. He would have been much more explicit had he said so.

We may take from him the simple fact that the country was in three parts ; but, though the Gauls had divided Aquitania from Belgium, and though both may have been Iberian, as Gaul itself had previously been, it by no means follows they would present an identity of population or language. Gaul itself, as the coins show, had been Iberian, as much as Aquitania and Belgium then were, but had fallen under the influence of the Celts. Liguria, which was occupied by Iberian tribes and was known to Cæsar, must have been dissimilar from Aquitania and Belgium.

If Aquitania at that time was, as it is now, under the influence of the Vascones, it would by their predominance largely differ from the other Iberian regions. Hispania in its ruling population was the same as Italia or Gallia, but the

mountain tribes passing under the name of the Vascones have extended their dialects over the countries bordering on the Pyrenees north and south.

It was a good definition to speak of Belgæ as apart from Aquitani, and this definition must be regarded.

The other point related by Cæsar and put in opposition is that the Remi declared themselves and other Belgians to be mainly of Germanic origin. In the impossibility of reconciling this with the other statement of Cæsar, it appears safer to consider that the Belgians were in origin Iberian, and that in the time of Cæsar many had come under Celtic and others under Germanic influence.

The later Roman expeditions to Britain were of a different character, as they led to a permanent settlement. In the interval, however, the relations of both Iberians and Celts in Britain must have been much affected by the events here and on the Continent, and by their contact with the Romans.

The coins of the Kings of Britain, as shown by me in the memoir on autonomous coins, show traces of the Iberian influence; for whatever Celtic interpretation may have been put on the names, they bear Iberian meanings, and are in relation to Iberian equivalents.¹

Thus Cassi-Velaunus, illustrated by a horse and a wheel, has two distinct series of equivalents on other coins. Cuno-Belinus had on his coins a horse and corn. The horse agrees with the Velaunus of Cassi-Velaunus. Those of Epillus and Tascianus also conform to the general standard. These relations would not strike numismatists as having any such reference, because on three of the coins there is a horse, and a horse is common on British coins. It is also common on Macedonian coins, and as a Macedonian type has been traced by Mr. John Evans on British coins the solution has been sought in simple imitations of the Philips, as mentioned before.

Why Macedonian coins of all others should be imitated in

¹ *Early History of the Mediterranean Populations*, Royal Historical Society, p. 142 (separate issue, p. 11).

Britain does not nevertheless come out clearly in the old discussions. It is, however, the testimony of the Macedonian coins which enables us to exercise a firmer judgment as to those of Britain.

The horse is a common emblem on the coins of Macedonia. Thus we have it on coins of Macedonia, of Cassandrea, and of King Cassander, of Ossa, Pella, Pythium, Thessalonica, and of the Kings Philip. It is most probable that Alexander belongs also to the series.

If we were to extend the list to the neighbouring countries of Thessalia and Thracia we should still find the horse on coins of various name. As we know by comparative evidence, these names are words signifying horse in various languages. It is not anomalous to find horse represented by Belinus, Cassi-Velaunus, and Epillus in Britain, for we find it on coins in Macedonia of King Philip and Pella, and the Cassi equivalent on those of King Cassander, King Alexander, of Cassandrea and Ossa. The names of Belinus and Velaunus come out more distinctly in Thessalia, as Pelinna and Phalanna.

As Philip was a great name for the Kings of Macedonia and had reference to the totem or symbol of a horse, so, as we have just seen, the same word and the same symbol were adopted for the kingly name in Britain. For a great kingly name two words and two emblems were joined in some countries. The gold coins circulating in Palestine at the time of the rebuilding of the Temple were called adarkon and darkunim.¹ These were the coins of the Tarkon, and bore a bull and a lion, like the gold coins of Sardis. This name of Tarkon is found on the boss or seal known as that of Tarkondemos, with a Khita inscription including the two emblems. These two emblems, again, are found on the Khita inscription from Carchemish. The name is the same as that of the Tarquin of Etruria.

In Britain we find coins with double names, as those of Cuno-Belinus and Cassi-Velaunus. The former, it will be

¹ See F. W. Madden's *Jewish Coinage*.

observed, contains the syllable Kuno, as in Tarkon, and implies the symbols of lion and horse.

In various parts of this island it has been found that the shepherds use peculiar numerals for scoring sheep. Some have regarded these as Celtic, which it is possible that some of them are, but others have the appearance of being Turanian, and the whole subject requires careful examination. Mr. Alexander J. Ellis has thought the matter of sufficient interest to write a paper on 'The Anglo-Cymric Score' in the 'Journal of the Philological Society' (vol. for 1877-8-9), and to republish it.

A large body of the Belgæ had, previous to the time of Cæsar, passed into Britain, probably to seek refuge in the Iberian states still contending with the Celts. It is possible and the most probable solution, that the states in Britain and Hibernia commonly treated as Belgic were in reality older Iberian states into which an infusion of Belgic immigrants had taken place.

Thus the contest was going on in these islands between the Iberians and the Celts when the advent of Cæsar complicated the situation, which, for want of sufficient testimony, I do not seek to unravel, and the more especially as this expedition of Cæsar was temporary.

While we are able to trace the Iberian connexion and the use of the languages down to the Roman occupation, we can only guess what were the relations of the Iberians to the Romans. Upon this head we must consider that, with whatever hostility they regarded the Romans, they could have had no friendly feelings towards the Celts, and in the choice of masters they might more readily yield to the Romans.

The Iberians were more civilised than the Celts, as we see even in this matter of the coinage, and they must have been cultivators of the land, as elsewhere in Europe. Those lands would fall under Roman control, and the Iberians would consequently be brought into association with the Romans. The existence of various languages and dialects among the Ibero-Britons, which is established by the coins, would give

such superiority to the Latin, as the market and out-of-door language, and as that for communication between people of different nationalities, that it would acquire a preponderance among the Ibero-Britons. The Celts in the outborders would less readily acknowledge this supremacy and maintain their own languages.

The influence of Turanianism on the English has been little considered, except by myself, because Aryan prepossessions withdraw inquiries from any such form of investigation. In vol. viii. p. 272 of the 'Transactions of the Royal Historical Society' is the paper I read in 1879 on the 'Turanian Epoch of the Romans, as also of the Greeks, Germans, and Anglo-Saxons in relation to the Early History of the World.'

At p. 210, § 4, is a mass of new material dealing with the Turanian question, particularly as regards mythology. As, however, much of the evidence was philological, and as the languages referred to are those of regions little known, it will not be recapitulated here, and the reader is referred to the original paper.

In that section, however, the general connection of Etruscan, Roman, Greek, and Norse mythology was stated (p. 212), and in particular the Turanian origin of the Ase, of Weden, Woden, Wuotan, or Odin, of Thur or Thor, and of Iduna.

Upon the whole subject of Germanic mythology the investigations and discourses of Mr. Karl Blind are throwing a new light, and although in my opinion he does not allow sufficiently for Turanian influence, yet the collection of facts will ultimately decide one way or the other.

For Saxones, Rugii or Rugini, Vandali, Varini, Carini,¹ Cariones, Angli, Nuithones, Hunni (cf. Beda, v. 9.), or Hunsing Frisians, Allemanni, Osii, I stated that all these tribal names represent the word Man in prehistoric languages. Man in each language is found in ethnology, as a general rule, to constitute the tribal or national name. To this

¹ See my paper in *Transactions of the Royal Historical Society*, vol. vii. for 1878, pp. 254, 255.

the names of the Germanic tribes correspond. So too 'Man' was the great forefather of the Teutonic races.

On that occasion Batavi was by me included in the list of Germanic tribes. It is, however, a question how far it is Germanic, as in my paper read this session on the Belgæ Batavi comes in with the other Iberian clan names.

As to language, many of the peculiarities of modern English have been treated by me as Turanian survivals. The vocabulary is to be found in two languages non-Aryan, recorded in a very accessible work of reference, where anyone can find them for himself. It is dangerous to state such a thing, but undoubtedly there never was a common or original Aryan language from which all Indo-European languages are derived, as is laid down and believed by all comparative philologists. Philology has of late years been compelled to make many concessions to anthropology, and the primitive Aryan language will have to be included among them.

The development of language from a common source is that doctrine which is most in harmony with the general teachings of anthropology, and it is that which is supported by the evidence of language, when carefully examined. The reason we cannot appreciate these facts is that our minds are prepossessed with this notion of a primitive language of original sounds.

There is, however, no such primitive language for the Aryan or any other family. Each word in the Aryan languages will be found in some other, and there is not one original language, nor five, but fifty or more.

Although the words are found widely distributed, the connection of languages in their origins is not to be traced so much by sounds or roots or by grammatical forms as by their psychological identities.

Language and character (syllabaries and alphabets) are based, not on speech, but on the gesture or sign languages, those instruments of thought which preceded formal speech, and which still survive alongside of it. Speech possessed advantages of its own, which caused its general promulgation,

producing an epoch in the world. It was not, however, established on the bases generally assumed. As has been already explained, its main principle was the application of labials, nasals, and dentals to certain classes of objects, provided the governing principle was observed. Whether the labial applied was a B, P, or M was a subsidiary consideration.

The ultimate result is that all languages have an identical origin, and all are of one class, which, according to the common acceptation, is Turanian. As various tribes formed alliances so were their languages brought under common influences, and it was these, and not the operations commonly assigned, which gave us such families as the Aryan, the Semitic, the Guarani, the Eskimo, the Ugro-Altai. The diversities became established in their descent and not in their origin.

There is no language which is not Turanian in its descent and relations, and English is no exception. The dialectic distinctions were in existence ages ago, as is shown by Wate, Wuana, and Oti for the god.

The characters of the Germanic nations called Runes also attest similar intercourse. It is generally considered that the Runes are simple derivations from the alphabets best known as Phœnician, the alpha beta ; but they have distinct connections with other systems, and their variations are by no means capricious.


The Anglo-Saxon alphabet offers simply a modification of the Roman—


A B C D E F G H I K L Œ N O P R S T þ ð V W X Y Z.


The various Runic alphabets, Norse, Markoman, Gothic, and Anglo-Saxon, however, contain distinctive characters, which are non-Roman, and are evidently of origin other than Roman or Greek.


As the Runic characters referred to are found in other syllabaries and alphabets, they must belong to the systems from which such syllabaries and alphabets were derived, outside of what has become the general European alphabet.


It is to be observed that where such a character is used in a Runic alphabet it possesses a sound which generally varies from that elsewhere adopted. This suggests that it is derived from an ideograph, which receives different sounds according to the language in which it is employed.


A very good example of this is given by , used as a Runic character for S. This character is most widely diffused, for it is to be recognised in Chinese, Nabathæan, &c. It is found in Khita, Cypriote, Himyaritic, in the Lolo of Western China, and more particularly in the Vei. Both these latter syllabaries are still in use. As it is found in the Vy, or Vei, of Liberia, in Western Africa, the meaning of the ideograph is known, as it is *Kai*, man. It appears to have been originally nasal, and consequently masculine. In Cypriote it is Pe, and appears to bear the same significance.


Another Rune is  for K. This identical character we meet with also in Vy, where it is the syllable Po. Thus we have the extraordinary circumstance that two peculiarly formed characters exist in the Runes and in Vy, but the series of resemblances or identities is very numerous, though sometimes the two characters are in different positions.


 is H, Ks, Io, in Rune, and it figures in Vy (Be), Akkad (Khas), Cypriote (A).


 X, we meet with in the Runes and in Vy (Ta).


 K in Runic, and is found in Himyaritic, Magyar, &c.


 M in Runic, is widely distributed in Vy, Akkad, Chinese, &c.

 is U in Runic, and appears in old Chinese and Himyaritic.

 is a peculiar character. It is O in Runic, and is found in Vy, Akkad, and Canaanitic.

 T in Runic, is recognised in Iberian, Tamashek, the Lolo of Western China, &c.

 W in Runic, is a form for Cypriote, Libyan, Man-kasar, Lepcha, &c.

 is K in Runic and Z in Tamashek. It is to be noted that resemblances to the Runic are to be found in the Tama-

shek (Libyan) alphabet still used in North Africa, and the influences of which are to be recognised in Vy.

Others of the Runic characters, as **H** for H, are to be observed in the Mankasar and distant alphabets of Australasia.

If the inference be correct that the Runic characters are in many instances independent selections from the most ancient systems of ideographs and syllabaries, then the same inference is to be applied to each alphabet in which such a peculiar character is found. As a general term these ancient syllabaries may be called Turanian, to avoid the confusion resulting from the common doctrine that the alphabets are of Semitic origin. Even in using this term it may serve as a corrective of the theory that the 'Semitic' alphabet is exclusively derived from the Egyptian.

Ancient as is the Egyptian system, it does not afford us the original. The resemblances pointed out of Egyptian with cuneiform and Chinese all lead to the same conclusion that there were earlier and still more ancient materials from which these ancient systems were selected.

Remote as the reference may seem from the immediate title of this paper, and simply curious as it may look, it is useful to point to the fact that our Germanic forefathers employed characters still used by negroes in the English-speaking republic of Liberia, near our own possessions in West Africa. The same incidents are consequently to be recorded, and as they are derived from similar laws so must similar inferences be drawn.

Here they point to this inference, that our Germanic forefathers, shortly before their occupation of the Roman Empire, were in contact with Turanian populations, and that they were prepared in Britain, in Belgium, and in Gaul to coalesce with Iberian tribes—that is, tribes of Turanian origin. To what extent this prevailed our information is inadequate to determine, but we must at all events admit the existence of such an influence, and be prepared to trace its operation as a factor.

While we have accounts more or less legendary of the

Germanic settlement in Britain, we have little or nothing as to what took place in the Netherlands. Indeed, it has been generally assumed without much enquiry that it had been early Germanised under the Romans.

The names of the places, or topographical nomenclature, give no countenance to this assumption, for such names are parallel with those in Britain, or identical. Of this I long since satisfied myself by clear examination. I also pointed out the fact that the nomenclature of Roman sites in West Germany and in Britain is the same. The Roman name of the *colonia* or *municipium* may be more or less preserved, but the outliers receive English names, and these correspond. The conclusion drawn by me was that these names were brought into Britain by the invaders.

The nomenclature of those portions of Gaul occupied by Burgundians or others is, however, based on the ancient names. This constitutes a strong contrast to what has been just described, and affords by comparison a measure of determination which we may apply.

Before the Germanic occupation of Flanders could have been so established there must have been a decay or extinction of the Roman towns in the Flemish lands, and of their inhabitants, Iberian, Celtic, or even Germanic. It is, however, possible that the Germans in Belgium played the part of the Celts in Britain, and that on the decay of the Romans they rose and destroyed the Roman establishments, towns, and farms. Internal social dissolution favoured hostile attempts. Such of the Romanic aristocracy of mixed blood as was not sapped by luxury and debauchery passed into the priesthood and the convent. It received no recruits from Rome, and could not contend against the inflow of Germanic blood supplied from the reserves in the east.

It is likewise possible that the descendants of the Iberians in Belgium fraternised with the Germanic invaders rather than with their Romanised or Celtic rulers.

The Germanic or Suevian invasion gravitated towards Britain, as well across the North Sea as along the shores over

against the southern shores of our island. It may well be that the Northman settlement of Normandy was favoured by a previous Suevian invasion, of which the Bayeux district only represents a vestige. So the like invasion of Danes among the East English and in Northumbria was favoured by the earlier settlement. The Suevian migration in Gaul, as in our island, must in the west have been checked by the Celtic refugees, who thus saved Brittany, Cornwall, and Wales.

The conformity of names in Picardy has been much dwelt upon by the Rev. Isaac Taylor in 'Words and Places,' but this conformity is to be recognised as strongly to the east.

Thus we are brought to the conclusion that the South Saxon and the West Saxon invasions were to a great degree supplied from the Gallic and Belgic side of the Channel, though they were supported by the English clans already established in the region of the Thames. To a great degree they followed the lines of the former Belgic migration.

With regard to the details of the several English inroads into Britain, I do not propose to deal with them, my purpose being to direct attention to the part that was probably played by the Iberian population. Mr. Grant Allen has devoted much attention to these invasions, and put the facts in new lights, and his 'Anglo-Saxon Britain' can well be referred to as a familiar handbook, more conveniently than the large and more important historical works from which it is derived, but to which he has devoted another treatment.

It is also to Mr. Grant Allen's book that I shall refer those who wish for the latest statement on the anthropological evidence as to the populations in Britain before and after the English invasion. In doing this it is my intention to put a different construction on the anthropological and historical facts.

Many writers have referred to this Iberian section, but, as already stated, they have been disposed to consider it as Basque or Ligurian, and thus they have been led aside from the main conclusions.

My object in this investigation has been first to show that

this Iberian element really existed in Britain, and that it is to be dealt with in the same way in Britain as we acknowledge it to exist in Gaul, Spain, and Northern Italy. We obscure our view by giving undue prominence to the Celts, fascinated by the myths about the Druids.

We must restrict the influence of the Celts at the epoch of the Germanic invasion and provide for the part played by the surviving and subordinate Iberian populations existing in masses in various districts, where they had fallen into subjection of Celtic or Roman conquerors. We must provide on our map for large patches of Iberian population to be subjugated or annexed by the English, and for town populations of such a character.

Mr. Grant Allen has instituted a noteworthy comparison¹ between the Teutonic invaders of Britain and those who entered Gaul, Spain, or Italy. These latter, he observes, accepted the Roman civilisation, adopted the Christian religion and the arts of the conquered people. In Britain they remained pagans long after their settlement, and they utterly destroyed in the south-eastern tract almost every relic of the Roman rule and of the Christian faith. The Church of the Celtic Welsh was cut off for more than a hundred years from the Churches of the Roman world.

The explanation depends on this, that in Aquitania alone had any alien population and language remained unlatinised during the Roman epoch, and that Celtic had, under this influence, disappeared in Gaul, Spain, and Italy, as it would have done in Brittany had it not been kept alive from British sources. As the Romans had been able in Gaul, Spain, and Britain to assimilate the Iberian population, and thereby to eliminate the Celtic influence, so were the English able in Britain to profit by the previous labour of the Romans on the Iberian populations, and so assimilate them. The Iberian populations were, indeed, prepared for the acceptance of an Aryan language. Their own variety of dialects favoured the acceptance of a common language. Thus the small bands of

¹ *Anglo-Saxon Britain*, p. 25,

Aryan adventurers in Hellas were able to extirpate not only the languages of the peninsula, but in time the barbaric languages of Macedonia, Thracia, and Asia Minor, and Magna Græcia. In Italy it was a smaller body, which had made its home in Latium, which was the nucleus for the destruction of the ancient languages and the propagation of the Latin.

This mobility is observable in Britain, for within five centuries parts of the population must have abandoned Iberian and acquired Roman, Celtic, and English.

To arrive at practicable results we have not to invent facts, but to turn them to account, and to explain and complete them. The ethnologists have long since observed that large masses of population recognisable in prehistoric times are represented now and appear to be continuous.

Here again I shall avoid engaging in the examination of what my predecessors have stated, for great contradictions are to be found in the illustrations of Prof. Huxley, Prof. Rolleston, Dr. Beddoe, Prof. Phillips, and others. Dr. Beddoe, in particular, has laboured to illustrate the anthropology of our island, but as the subject is progressive, so are observations of individual men of science liable to modification, as I must confess my own have been. Mr. Park Harrison has engaged in a laborious course of examination, which must in time lead to useful results. Ethnologists hitherto have placed the most reliance on the skull, as appearing to be more permanent, but the soft parts are equally characteristic, and so far as the evidence goes equally permanent in type with the bony structures. It is the relation of the facial features to the skull that Mr. Park Harrison has undertaken to examine.

From the difficulty of determining what is an Iberian type, what Celtic, and what English, I abstain from definition. It is sufficient for my purpose that we have two types which are accepted as Aryan, and another to which there is an inclination to assign an Iberian class. I shall have done enough if I have here shown that there was an Iberian population existing in remote antiquity, filling its

part in the pre-Celtic history of these islands, and which will naturally supply one of the elements required. How it exactly fits is not now a matter of moment, but is subject to the determination of further investigation. It may even be that we have here the Loegrians of the Welsh triads, which provide more than one race as residents in Britain.

In the 'Anglo-Saxon Britain' of Mr. Grant Allen many of these scientific facts will be found in their latest form.¹ Whether all the dark-haired populations now to be found here are Iberian, non-Celtic, or non-Germanic, I very much doubt, for, according to my observations under similar conditions in various parts of the world, we find dark and fair, round-headed and long-headed, generally mixed and associated. Thus of white Turanians there are many varieties now existing, as Georgians, Circassians, Greeks of Asia Minor, Albanians, probably Armenians. The Iberians would not have presented one type, though Professor Huxley, in speaking of Iberians and Ligurians, seems to entertain such an idea. Whether Celts or Germani were exclusively fair, we may doubt in defiance of the ancient poets and historians. The present condition of Germania, Scandinavia, and mainland, after allowing for Slavonic interference, is not to be explained by the favourite type of the light Saxon.

It is, therefore, quite possible that for centuries in these islands there has been no absolute uniformity of type, and yet we may admit great classes, such as Iberian, Celtic, and Germanic.

At all events the existence of large groups of black-haired men among our people must be accepted. Mr. Grant Allen sums up his side (p. 59) by saying, 'We see that just where people of the dark type occur abundantly at the present day, skulls of the corresponding sort are met with abundantly in interments of the Anglo-Saxon period.' Mr. Allen gives a long list of these coincident sites of ancient and modern conformity.

Of that school which relies upon the Anglo-Saxon

¹ P. 57, &c.

Chronicle and the conformable fact that the English population displaced the Celtic, that distinguished scholar Mr. Freeman may in this day be accepted as the great champion. Many, however, hold the reverse, among whom Mr. Howorth, a member of our Council, has maintained the cause in our volumes, and they affirm that the chronicle is a myth, and that the Britons could not have been extirpated.

In reality Briton is here taken by all as Celt or Welshman, and to a certain extent it meets the case that at the invasion all Britons were Celtic-speaking, and that the Latin language was in fact extinct. My definition of the question is this: First, that, historically and practically speaking, there is no impossibility in the English having peopled English Britain; secondly, that they did occupy it as a conquering race;¹ thirdly, that they were in hostility to the Celts and that the Welsh were driven generally to the west. Next, that the English did not largely intermarry with the Celts, nor hold the women as concubines.

To these is now to be added that the warfare was against the Celtic Britons, and not against the Iberian Britons, except when the latter were fighting under Celtic chiefs. I would go further and explain 'Welsh' in the laws of the early English kings as applying to such Iberian Britons within their borders as spoke Welsh and not English.

During most of the warfare Celtic Britons could not be safely kept within the borders, and my opinion has always been that by a nation of slave-traders they would be shipped to the eastern seas.

Under my supposition the Iberian Britons would have remained as a lower class, and they perhaps supplied the artisans and husbandmen.

It is to the Iberian Britons that ought probably to be applied the taunts of Gildas against those Britons who joined the enemy or did not resist them; indeed, against the Loegrans.

Among districts which may be brought forward as pre-

¹ See my paper, *Royal Historical Society*, vol. vii.

senting possible examples of survival of the older populations, Devon and Siluria may be quoted. Dumnonium (possibly Dumnonia) was in that region of tin and metal which long attracted the shipping and trade of the ancient world, and which is to be regarded as an Iberian territory. On the fall of the Roman Empire we find it constituted as a state and confederacy, and one of those which resisted the invasion of the West Saxons. It, however, yielded, and became the shire of Devon, while Cornwall long held out, and even after conquest retained its Celtic speech, lingering almost to our days. The Corn-Welsh were, however, distinctly bound up with the Welsh in Wales, and in Brittany, on the other side of the sea. Thus it was kept under Celtic influence, while Devon quietly became English. The people of this day can, however, be connected with those of the earlier times.

The Silures attracted the marked attention of Tacitus, who attributed to them a Spanish association. It has been sought, but with little success, to graft the Silures on the Basques, whereas the affinity should be attributed to the Iberians. Here again we find the people of Worcestershire and Herefordshire coalescing with the English invaders, while the Celts of Wales remain Celts until this day.

We get an explanation of the facts if we note that the Celto-Britons retreated to the west, concentrating in their several kingdoms, while the Ibero-Britons remained. Always in history we find a subject population, even if compelled to fight for its dominators, ready to accept the yoke of another invader in the choice of evils and in the loss of independence. It is this operation which more than the victories of the Turks explains the history of the Byzantine empire. In Asia, as in Europe, there was a Greek language, but there were alien populations, and they in due course passed under Turkish subjugation, and used the Turkish language, also in great number accepting Islam. It has been before pointed out by me that the incidents of Turkish conquest explain many of those of English conquest in Britain. Those relating to the Turks being better chronicled, help us in under-

standing those affecting Britain. The place names of Britain are of the same nature as those of Turkey, and consequently the occupation must have taken place in each country under similar circumstances. In Asia too we find in the north a Turkish nomenclature, and in the south an Arabic nomenclature. In Syria and Arabistan Arabic has remained persistent, but in Asia Minor even those who remained Christians adopted the Turkish language. Thus we have the equivalents of the English and Celtic regions in Britain. Again, in the north-west of Asia Minor we find the line drawn against Turkish by the Armenian, which remains persistent.

Religion, although not without value as an ethnological factor, is of less influence than language. Nevertheless the Greek language was kept in memory in Asia by the Church liturgies. In Egypt, however, this did not suffice to save the ancient language, the Coptic, from extinction.

Thus it will be seen that by making the distinction between Ibero-Britons and Celto-Britons we reconcile the main facts established by Mr. Freeman, Canon Stubbs, and Mr. Green with the deductions made by Sir F. Palgrave and their antagonists.

We obtain likewise an explanation of individual facts. Such men among the Ibero-Britons as were of noble kin would be so acknowledged, and thus we should account for the 'Welsh' thanes and for others in high position.

The rapid disappearance of the Celtic language among the Ibero-Britons was unfavourable to the retention of Celtic place names and for the transmission of Celtic words into English.

From the town populations we should obtain much smaller results than those usually assumed by historians. The Celts were in the field, the foreign Romans were few in number, and the native Romans or Ibero-Britons would not be Celtic-speaking, but Latin-speaking. When Londinum, Camulodunum, and Verulamium yielded to the English they were not possessed by Celtic communities, or by communities of Roman sympathies. The temples and basilicas ceased to be

churches, and local Turanian superstitions revived under the shelter of Wedenism. As to Roman municipalities and institutions flourishing under such circumstances it was impossible, and indeed they must have gone the way of Christianity. We know that Christianity became extinct in the English borders, and it is hard to assume that Romanism existed apart, or did not take its course with Christianity. Christianity remained with the Celts, and with it Latin, but every Roman institution came to an end in the cities the Romans had built.

Fighting was the great business of an invading population, of which the incoming members were absorbed in one thought, that of obtaining some settlement within the unconquered borders. Thus all relations of Celts, of supposed Romans, and of Loegrians would be determined by the exigencies of the situation. The Celts were fighting on the other side, and those who would not fight for the English could only be thralls.

As to the assumption that the English warriors must necessarily have intermarried with native women, it shows very little consideration of absolute or relative facts. The Germanic women, we know, accompanied the men in their land wars and battles, and those who went in waggons could well go in ships. Those who were betrothed at home would keep their troth, and the proud women who joined their lovers would look down with scorn on native women and their offspring.

This point induces me to investigate a question in connection with the Iberians and with the English. In my paper last year before the Royal Historical Society, based on the autonomous coins, I showed that in every example of a city or an island we find several emblems representing different tribes and languages, and to which emblems or symbols I attributed a totem connection. This naturally led me to the idea of its ultimate reference to exogamy. I did not then feel sufficiently assured to state this in my paper, but I referred to it in a postscript to the separate copies.

I had entertained a similar idea as to the English clans, but did not find the names correspond as totems with those on the coins. Of this, however, an explanation can possibly be found.

On referring to Mr. Grant Allen's 'Anglo-Saxon Britain,' I find a distinct application of exogamy to the settlement of the clans in Britain¹—that is, of the practice of not intermarrying in the same clan, but always taking a wife from another clan. To this conclusion he says he was led by a note in Mr. John Andrew Lang's essay prefixed to Mr. Bolland's translation of Aristotle's 'Politics.'

Mr. Allen does not carry the matter further than showing that some of the clan names are also those of well-known totems, as Sun, Horse, Boar, Snake, Raven, Hawk, Eagle, and that these clan names are dispersed all over the country. He does not, however, carry the subject much beyond these bounds, though this valuable suggestion is capable of being carried further.

It will be noticed that these names given by Mr. Allen are names also enumerated by me on the coins.² From that list may be taken a longer one of common Iberian and English emblems. These include :—

Sun, Moon, Star.

Horse, Bull, Boar, Sheep, Goat, Wolf, Hare, Hound, Rat, Eagle (Hawk), Cock, Hen, Raven, Swan, Fish, Snake.

On the coins are many trees and plants, as well as other objects.

On the coins certain totem names dominate, as I have shown—namely, the Bull, Horse, Sun, Lion, Mouse—and others are found very sparingly, as Lizard, Raven, Rat.

My explanation is this, that the plant names and weapon names are only representative differentiations of the animal names. In the ancient symbology everything is in symbolical relation, determined even to numeral relations. Beasts

¹ Pp. 81, 82.

² *Early History of the Mediterranean Populations, &c.*, pp. 143, 144, of the *Journal*, pp. 18, 19 of the separate impression.

correspond in determinate series with birds, with insects, with members of the body, with weapons, and with the stars of the sky. Just as in later astrology everything had its planet or its constellation, so it was of old in that epoch, when astrology and mythology sprang from one source. If the numeral were 3, then would all the objects be selected and governed by that 3; if 5, then in connection with that 5. The human body, esteemed to symbolise the universe, gave a key to all this knowledge in its various forms. If the mouth, the eye, the ear, were in series with others, as round or circular objects, and claiming even their own labial sounds, so they had other numeral relations, for the eye was 2, although its name was labial; and the ear, again, a labial, was 3.

A complexity, unravelled by simple methods, attended totems and clan names. Of many totems I have determined the numerals, and when used as clan names they would be governed by the same laws. The sign which marked one totem would belong to its class, and a variety and differentiation would be obtained by using, as we find so common among the English, the tree as the totem emblem.

It is possible that the beast totem became a prerogative of kings, and the plants of lower men, for we find the heads of the bull and lion figuring on coins, on the boss of Tarkardanos, and on the sculptures from Carchemish, and the heads of animals figure largely elsewhere in Khita and in the Moso inscriptions of South-West China. The names of Greek heroes derived from animals always appeared to me to be of this totem reference, as also similar names among the Anglo-Saxons.

Thus we are brought to another case of comparative history, which is that the migrations and invasions of the English were carried on upon the same conditions as those of the Iberians, as well in Britain as elsewhere. It is possible that this institution may have proved for the Germani another means of sympathy in their passage through Belgium and with the Ibero-Britons.

In regard to the general custom of exogamy four or five

clans gave sufficient choice, as among the Australians. In the case of the Andamanese Mr. Man relates¹ that one god, Pulga, created the five Andamanese tribes, each with a separate language.

It may be noted that Belinus, equivalent to Philip, was an Iberian kingly name in Britain, and as such it is treated by Geoffrey of Monmouth. His work appears to be really founded on legends, and is not the result altogether of his own invention and imagination, as is commonly supposed.

According to this version, Billingsgate and Ludgate, in London, take their names from legendary kings. According to another version the former is considered to take its name from the Germanic kingly clan of the Billing.

It is, however, singular to note that Lud and Billin also represent the roots of Britannia and Hibernia, and may possibly have been transmitted as local Iberian legends.

¹ *Journal of the Anthropological Institute for 1882.*

